

*Histories of James McDonald
and his wife
Sarah Ferguson McDonald*



James and Sarah

"In this little village of Crawfordburn, Ireland (in 1841) James and Sarah were among the first to recognize and accept the gospel truths. Their home at once became the gathering place for the little branch....The gospel became a beacon light to the McDonald family".

*Compiled and edited by
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Important Events in the History of the James McDonald Family (1841-1850)

The following material is prepared to make the history of some of the important events in the lives of James McDonald and Sarah Ferguson McDonald available to their descendants. Statements from existing histories, which concern each event, are quoted in order to give all the information available about each event. (Editor's note: We have not been able to identify the person who compiled this history.)

Sources of information:

- #1 -- James McDonald-Sarah Ferguson, Their Progenitors and Their Posterity, by Ila Fisher Maughan (A complete, researched history of this family.)
 - #2 -- McDonald-Clyde Reunion, held March 17, 1908. Talks by John and William McDonald.
 - #3 -- History of Sarah Ferguson McDonald, by Mary L. Smart.
 - #4 -- Autobiography of William McDonald
- These sources are referred to throughout the following pages by number.

The Family in Ireland

In 1841 James and Sarah Ferguson McDonald lived in Crawfordsburn in County Down, Ireland. Crawfordsburn was a small town with a population of 188 people. It was located about ten miles from Belfast. James was born here and although he had spent some of his early years in Greenock, Scotland where his parents had moved, he had returned to Ireland and was married in County Down. His bride, Sarah Ferguson, was also born in County Down.

All of the children born to the couple before 1841 were born in Crawfordsburn. At that time there were seven living children: Jane, Eliza, John, William, Robert, Mary and David. David, born in 1840, was just over a year old. Jane, the oldest, was about 14 years old. The second child and oldest son, who had also been named John, had died in infancy.

In speaking of the early days in Ireland, John said: (Source #2)

"My father, at an early date before he was married, had a trade which was called the 'flax dressing trade.' He dressed flax and made it ready for the spinning wheel. He gave it up for some reason and hired out to Sherman Crawford. He worked for him for four years for the large sum of a shilling per day...

"We lived very poor, but were blessed so far as health was concerned. My father's wages were very small. We had three acres of land on which we raised a few potatoes and other things. We had a goat -- something extra in that village."

The Family Accepts the Gospel

The gospel was introduced to the McDonald family in 1841. Although some of the family later stated the year was 1842, endowment and sealing records show that James, Sarah, and their oldest daughter, Jane, were baptized in Ireland in 1841. From statements made by his children, it is evident that James was immediately impressed with the gospel message and that he and his family accepted it whole-heartedly. Also from these accounts it is clear that the family enjoyed all of the great joys of hearing and knowing the truth and also the persecution by former

"Since Sarah wanted to help her family get to America, she bought a little pig, which she carried home under her arm. She cared for the pig until it was grown, and sold it for pork. With the money, she bought a few articles and started a small store. It prospered, and by this means she helped her husband raise money to take them to Zion."

In speaking of this time, Ila Maughan writes: (Source #1)

"Our McDonald family had been industrious before they heard the gospel, but they were doubly so afterward. The thought of gathering with the saints in Zion was a powerful incentive. The oldest daughter, Jane, always remembered that her mother traded some of their garden produce for a suckling pig and carried it home squealing under her arm. The family cared for it well and sold it at a good profit with which they purchased other items and more pigs to improve and sell.

"Every member of the family bent his energies to help prepare for the great voyage, and only a year and a half after the first Conference of the saints in Ireland they were ready. James sold his house for 40 guineas (about \$200). They sold all their worldly possessions save what was needed for their travels."

Leaving Ireland

It seems the timing of the family's departure from Crawfordsburn was influenced by the fact that their goat, which had produced milk for the family, died. Likely they decided that rather than buy another goat, they would immediately carry out their plans to come to Zion.

Sarah's history makes this statement: (Source #3)

"When the little animal died, the family grieved for it, but later, John was heard to say, 'I am glad the goat died. Had it lived, we might be in Ireland yet.'"

John also speaks of the goat in connection with their leaving, and tells some of the details of saying goodbye to the other saints in Ireland. (Source #2)

"When the goat died, father got a chance to sell the house we lived in -- the ground upon which it stood did not belong to us; it belonged to the landlord. We sold the house, not the ground, and got the amount of 40 guineas for it. A guinea is equal to \$5 -- about \$200. We fitted up with that to come to Zion and the branch that we were leaving felt very badly, and there was great mourning about our coming away.

"They had no place to meet, but we came just the same ... One young man felt so bad he wanted to write a piece of poetry and he asked permission to go into the closet to write it. He said he had the spirit of it. When he came out of the closet this is what he had, or part of it. I don't remember all of it."

*Long will you in my memory stand
Ye saints who dwelt in Crawfordsburn,
But now you are going to the promised land;
You are going, never to return;
And when you on Mt. Zion stand
I hope you will remember me
Until I reach the "promised land."*

The McDonald family left their home in Crawfordsburn in early January in 1844. The baby of the family was then only about 15 months old. (This was Joseph Smith McDonald, who was born Oct. 15, 1842). The first step of the journey was from Ireland to Liverpool, England, where they boarded the ship to come to America.

Ila Maughan writes these interesting facts: (Source #1)

"The first step of the long journey was taken in early January, 1844, when the family went to Belfast. They could have gone by boat, but if they went by land it was only a distance of 10 miles down the road that followed along the bay. Whatever their method of departure, it was a permanent farewell to home and friends and relatives.

"It was a very large adventure to embark for a new country with their family of eight children, ranging in age from Jane who was past 16 to Joseph who was scarcely 15 months old. They entered a ship at Belfast and sailed across to Liverpool where they established themselves in the ocean-going sailboat, and waited three or four days for everything to be pronounced ready."

John said: (Source #2)

"We went to Belfast. That was the next move and there we entered the ship and left for Liverpool. A young man came on the ship for the purpose of shaking hands with us and he was too late getting off and the boat moved out with him on. Father said to never mind, he would pay his fare to Nauvoo. (He was liberal in those days.) The young man said, 'All right'...

"We landed in Liverpool and stopped there for three or four days for the boat to be ready."

The Ocean Voyage

The McDonald family sailed from Liverpool on Jan. 24, 1844 on the ship Fanny under Captain Patterson with 210 saints aboard. (Facts researched by Ila F. Maughan from Documentary History of the Church.) She also states: (Source #1)

"An idea of preparations involved is obtained from Church historical records which state of this voyage: 'Passage costs three pounds 15 shillings to four pounds, including provisions. Passengers find their own bedding and cooking utensils; and all their luggage goes free. On arriving at New Orleans a passage can be obtained up the Mississippi River 1,500 miles by steamer for 15 shillings, and freight free.'"

John vividly recalls the voyage: (Source #2) He was about 10 years old when this occurred.

"We finally got off. There were about 250 saints on this ship -- just a small ship -- and we started out for America. We had fine weather for quite a while. A week or two weeks the weather was beautiful, but one morning I saw the captain out with a spyglass and when he came back he told the sailors to go up and roll the sails up -- no steamship in those days. It wasn't long after they went up and rolled up the sails until the storm came -- just a few moments. I never saw such a storm in my life. They ordered us in the bottom of the ship, and they put the hatchways down. The waves rolled mountain high. There wasn't one on the ship that wasn't sea-sick. Some that would just about as soon die

as live. We were kept down there for three days. I got a glimpse out and saw the sailors were lashed to their posts to keep them from being washed overboard.

"We had a calm after that and then went over without any more storm and landed at New Orleans."

The story of this voyage is recorded in Church Emigration Records and is told in detail in the history by Ila Maughan. (Source #1) She quotes the following from a letter written to Reuben Hedlock by Elder William Kay, who was in charge of the saints on the ship Fanny. The letter is dated May 9, 1844.

"We came into New Orleans on March 7, 1844 at 7 o'clock in the morning. We should have been in sooner but for having to stop at the bar for a considerable time to wait for a steamer, and we also had a calm in the bay; but I believe no people that ever crossed the Atlantic had a more prosperous journey than the Lord favored us with. The Captain and crew declared that they had never experienced such a passage before; and such a Captain and crew for kindness could scarcely be met with. His liberality exceeds all that ever came under our notice. (Note that provisions were included in the price of the passage.)

"The Cabin and its provisions have been at the services of all who stood in need of them, and the Captain has with his own hand ministered to the necessities of all who required it."

The Trip Up the Mississippi

John tells about the trip from New Orleans to Nauvoo. (Source #2)

"We had to have a tug tow us into New Orleans. We got there all right. There was a steamboat there waiting for us to come in. Her name was the 'Maid of Iowa.' She belonged to the Prophet Joseph Smith. She was brought down there by Captain Dan Jones, and was sent for us. We were five weeks after leaving New Orleans until we reached Nauvoo. It took 10 days to go right up the river.

"We were hailed by mobocrats all the way up the river. They would come on board when we pulled to the shore to get wood and supplies. One of them put a lighted cigar into a feather bed and set the boat on fire, and Captain Dan Jones ran three or four of them right off into the river."

William also tells of the trip up the Mississippi River. (Source #2) It is interesting to note that James had been entrusted with the tithing money from the little branch in Ireland and he handed this to the Prophet Joseph Smith when he reached Nauvoo.

"Father... started with his family together with the saints for Nauvoo; sailed from Liverpool, England, landed in New Orleans, America. The Prophet Joseph Smith had a steamboat there to take the passengers off the ship up the river to Nauvoo and as the boat belonged to the prophet the whole ship's crew wanted to go on it and overloaded the steamers made in one week. People knew the boat belong to the Prophet Joseph and that we were Mormons and they came on board when we were getting repairs and bused us with all the mean things they could think of, calling us 'Ole Joe's rats,' and set fire to the boat. It was steel and no damage done. We were met by the prophet and he blessed the

people and spoke words of encouragement to them. My father was entrusted with some money sent to the prophet by our Branch and in presenting it to him he got personally acquainted with him."

The McDonalds in Nauvoo

The early days in Nauvoo are described in Sarah's history. (Source #3)

"...After landing in New Orleans, they boarded the Maid of Iowa, which took them up the Mississippi River to Nauvoo, Ill.

"Hyrum Smith met them and offered them an old home to live in. It was very small, and had no windows or doors, but James and the older boys prepared it for occupancy. When the McDonalds arrived in Nauvoo, they had only 75 cents in cash, which they promptly used to buy an axe. The older boys and their father found work with a farmer who lived just outside Nauvoo. The soil was rich and raised good crops. Since the farmer paid in produce, they earned two cows, two wagons, and enough vegetables, flour and cornmeal to last them through the winter. The family stayed in Nauvoo about two years and James helped in building the temple."

John also tells of his recollections of the early days in Nauvoo. (Source #2)

"We got up there alright though (to Nauvoo). There were a great many came to see us land and to meet the 'Maid of Iowa.' Hyrum Smith was there and said that he had a house but it was a poor one, but he didn't want a better one until the saints who came on the 'Maid of Iowa' got places to live.

"We got a little house and we lived in that for quite a while. We were out of money. Father had 75 cents when we got there, and he bought an axe with that. We looked for work but couldn't find any. Thomas Jenkins, father of B.P. Jenkins of Salt Lake City, walked out with father to a place called Queen's Hill, 23 miles, and they got work there. Got chickens and two cows each and plenty of flour and cornmeal and everything that was needful to us at that time.

"We boys who were large enough herded cows. The country was all vacant. We could take a homestead up anywhere. The grass was knee-high. The country was new and rich and even the city of Chicago was only a little village. The rich soil raised good crops. We lived there two years and one-half and in that time my father and brother William here were good grubbers."

The prophet Joseph Smith and his brother Hyrum were martyred on June 27, 1844, only a short time after the McDonald family arrived in Nauvoo. The time they spent in Nauvoo was therefore a sad and troubled time for the saints. There was much bitterness and persecution from the mob. It was also a time that brought some sad events to the McDonald family. Sometime during this period young David died and was buried in Nauvoo. In 1845 Sarah gave birth to her 10th child. He was named Hyrum. He died in infancy and was also buried in Nauvoo.

However, the McDonald family had reason to be grateful that they had left Ireland. That country was suffering from a great potato famine. This famine lasted six years, from 1845 until 1851. There was great suffering and peasants died by the thousands.

During their time in Nauvoo, the family also experienced some happy times and some choice blessings. James, Sarah, and the oldest daughter, Jane, all received Patriarchal blessings

from William Smith, brother of the Prophet Joseph Smith, and then patriarch of the Church. These blessings were given in August, 1845. The blessings given to James and Sarah are included in this history.

James also worked on the Nauvoo temple (Source #3) and was one of the volunteers who guarded the temple in shifts throughout the nights to prevent the mob from carrying out their threats to burn the temple to the ground. (Source #1) There were also happy times in the newly-completed Masonic Hall where the saints gave concerts and put on dramas. In addition to this, each ward held social gatherings every Friday night where community singing was enjoyed along with other phases of home talent.

Driven From Nauvoo

After the death of the Prophet Joseph Smith, church leaders began to make plans to vacate Nauvoo and move the saints west to the Rocky Mountains. This exodus began in February of 1846 when Brigham Young and other church leaders left Nauvoo. From then on Nauvoo became a battleground as members of the mob doubled their efforts to drive all of the saints from the city. In speaking of this period, E. Cecil McGavin in his book, Nauvoo, The Beautiful, tells of saints being kidnaped and flogged for crimes they had not committed, of thefts and plunderings, and of saints being forced from their homes with only an hour or two's notice.

Speaking of the experiences of the McDonald family during this time, Ila Maughan says: (Source #1)

"James and family planted their spring garden and crops in 1846 with the hope of reaping a harvest before starting west, but they were not privileged to enjoy the fruit of that toil. The mob appeared at their door and without permitting them to take anything but their personal belongings with them escorted them across the Mississippi River. Family tradition tells the poignant story of how Sarah had just finished baking bread, and realizing that her children would be hungry, she snatched a loaf and hid it under her apron."

The history of Sarah records this about the move from Nauvoo: (Source #3)

"The mob finally ordered them (the family) to leave Nauvoo, and took them across the river where they were left to sleep where they could. Joseph Young came along the next morning and, seeing their plight, gave them some cornmeal to eat."

William said, "We crossed the Mississippi River on a Flat Boat among a lot of cattle." (Source #4)

The history of Joseph Smith McDonald records: (Source #1)

"He was nearing his fourth birthday when a mob drove them from their home. To make sure they were gone the mob ferried them across the Mississippi River. Left without their belongings and huddled together to sleep on the bare ground, little Joseph understood full well that all was not as it should be."

In recalling this move, John said: (Source #2)

"We next moved out from Nauvoo, out to Bonaparte on the Des Moines River. We had to get out of there or have our heads taken off. We finally got an old brother,

George Holmes, who had a yoke of oxen that looked like they were 25 years old to move us. We were three days moving 30 miles. At the end of three days we reached the village."

The Period Between 1846 and 1850

The next four years were spent getting together the necessary equipment and provisions to bring the family to the valley of the Great Salt Lake where the Church had established a new headquarters. Sarah's history states, "The family moved to Bonaparte, Iowa, and lived there three years, working diligently to obtain money to buy equipment to carry them to Utah." (Source #3) William said, "We stayed there (in Bonaparte) three years and worked hard and made a fitout to come to Salt Lake valley." (Source #4)

It is not certain where the family was at all times during this period, as Ila Maughan reports that some of the family later said that they had been in Kanesville in December, 1847. She said (Source #1):

"We know the family was at Kanesville the following winter, for some of the older children testified that they beheld the 'mantle of Joseph fall upon Brigham Young.' This referred to his selection as president of the Church. This event took place at a conference of saints which occurred on Dec. 27, 1847, in the log tabernacle that had been erected in Kanesville. This two-day general conference was called when Brigham Young had returned east after having led the first contingent of pioneers into the Great Salt Lake Valley."

No matter where they were during this period, it is certain that they had only one thing in mind -- to prepare themselves for the journey west. William speaks of the family being in the area of Council Bluffs and Kanesville in the fall of 1849. He said: (Source #4)

"We got there early in the fall and cut hay to winter our stock. We lived that winter in an old log cabin. After getting located for the winter my father and brother John, two years older than me, and myself fixed up one of our wagons with one yoke of oxen and went down into Missouri among the worst enemies of our Church to try to get work with a man that owned many slaves, to break hemp among the Negroes. He gave us a log cabin to camp in near to the Negro quarters and as it was our first experience with those people we enjoyed their performance very much. Didn't matter how hard they worked, they always got together in the evening with their women and danced and played the banjo and the way they handled the banjo was new and entertaining to us."

In his autobiography, William tells at length of the month he spent with his father and brother John working in Missouri. He tells of how his father joined one night in singing and dancing. William said, "Father was a good step dancer and the Negroes had him dance every night. He sang some comic Irish songs." The owners of the plantation heard about his singing and dancing and invited James and his two boys to spend an evening with them to sing and dance for them. It was a pleasant evening for James and his sons as well as their host and hostess. At the end of a month, they loaded their wagon with provisions which they took as pay for their work.

William said: (Source #4)

"We took most of our pay in provisions: flour, bacon, corn, dried apples, sugar

and after making up our pay in such things he took us into his smokehouse and gave us a lot of fine smoked hams and side meat, in fact finished loading our wagon with good things ... We parted with him as good friends and Father thanked him for his kindness to us. That load of provisions lasted us across the plains and the winter after we got into the valley."

James, William and John returned to the family to find that all was well with them. Sarah, who had been ill for two years, had improved. William said of her illness: (Source #4)

"Mother had been sick in Bonaparte for two years and seemed to improve with camping out. The doctor said it was nervous prostration and said medicine would do her no good but she had to have some and to please her he had to prescribe something for her to take, so he told Jane, my sister, to get some oak bark and make some weak tea and tell her that was what I told you to give her. Jane waited on Mother and tended her like a helpless child for two years. In fact, Jane was a mother to all of us children."

Starting West

The McDonald family left with the Aaron Johnson Company to come west in the spring of 1850. The beginning of their journey is described by Ila Maughan: (Source #1)

"The McDonald's six oxen had been yoked and driven for weeks in training for the long haul, and their two sturdy wagons were loaded with clothing, bedding, and food supplies along with seed for planting. Their chickens would be crated, but their sheep and cattle would be driven.

"The trail was hot and dry and dusty, but without murmuring, without discord, with songs of Zion resounding from wagon to wagon, the Aaron Johnson Company moved out toward the West. Their train of 100 wagons had been reported as being at Council Grove which was 12 miles beyond Bethlehem, east of the Missouri River, on June 12, 1850."

William speaks of the journey from the viewpoint of a teenage boy: (Source #4)

"Us boys enjoyed the wild country and the wild game which were abundant on the plains. The buffalo were so thick and went in such large herds we had to stop the train and corral the wagons until some of the large herds passed. In traveling we were strung out on the trail half a mile long. I was 16 years old when we crossed the plains and was numbered with the guard and took my turn with the older men. I remember we had to call out 'all is well' every hour. When it came to that part of it I think there never was a young rooster learning to crow felt prouder than I did."

The Death of James

The company was making good time when cholera struck them. Many died, among them the husband and father of the McDonald family. James McDonald died on the plains and was buried there. His children told of this sad time. John said: (Source #2)

"We got out -- I don't know how far -- but after we got started the cholera was very bad, some dying nearly every night with the cholera. When we got to the Platte River, my father took the cramp. He had just buried a man who had died with it and he got the cramp and died.

"This was just after we crossed the Platte River. I remember wading across the Platte. The water was right up to my neck. When we got to the other side, he died. We buried him there on the banks of the Platte River, without a coffin. We broke up a large chest that we had and made a kind of vault in the bottom of the grave and laid this over the vault. We had to go on."

Family tradition tells that the man whom James buried the morning before he died was his close friend. James had sat up with him all night. He died toward morning. James helped to dig his grave and preached the funeral service that was given at his grave side. William wrote of the death of his father as follows: (Source #4)

"My father helped to bury a man one morning and took sick after the train started and died that night. We came to the Platte River that day in the afternoon and part of the train had crossed the river. Father being very bad, we asked him if we should cross the river with him. He said 'yes,' so he died that night on this side of the Platte River. That was the greatest trial we ever had in our family -- so sudden on the dreary plains of America and buried without a coffin. But we had some large boxes along which we broke up and dug a deep grave, with a vault at the bottom large enough for the body and covered it securely with the lumber of those boxes which we thought would prevent wolves from digging up the body, for we had passed some graves that had been buried in haste that the wolves had dug up."

Sarah's granddaughter, Mary McDonald Young, recalled that when she was a young girl she had heard her grandmother tell many times of this sad time on the plains. Sarah had spoken of how sad and shocked she had felt at the sudden passing of her husband. It was nighttime when he died. After the family had been settled down, her feet hurt and so she went and sat on the banks of the Platte River and took off her shoes and stockings and put her feet into the cool water. She said that she could feel the strong current of the river and the thought came to her, in her grief, of how easy it would be to slide into the water and be engulfed in this current and be with her beloved husband in death.

But as she sat there she heard one of the younger children call out to her and knew that she must carry on. Her family needed her. She must now be father and mother and lead the family on to Zion and fulfill the dream that she and James had dreamed so long ago in Ireland -- to have their children and grandchildren grow up as members of the main body of the Church. She pulled her feet from the water and went back to the wagons that held her grieving children.

The following morning, after James had been buried, the family continued their journey. They little realized that sad morning as they left their father's grave and turned toward the west that they were to become part of one of the great miracles of history -- that their hard work would help to make the barren desert blossom as the rose. They could not have known how numerous their posterity would become and how they would prosper in the new land they would find in the heart of the Rocky Mountains.

**Excerpt from DUP Lesson Book, Our Pioneer Heritage
"The Mormons From Ireland"**

Editor's Note: This article, telling of the life of Sarah Ferguson McDonald, finishes the narrative after the death of her husband James after crossing the Platte River.

Sarah was deeply grieved, but with the help of her children and many friends, she was able to continue her journey, arriving in Utah in September 1850. The family remained in Salt Lake City about six weeks and then received instructions to go to Mountain Vale, now Alpine, to make their home. They planted fall wheat, but by March 1 it did not look good so Sarah and her children moved to Springville. During this summer, her boys built her a log house on property at Third East and south of Second South. (The book, *How Beautiful Upon the Mountains*, notes that Sarah served as the first Relief Society president in Springville.)

Taking up a few acres of farmland, the boys made improvements and raised 200 bushels of wheat the second year. The older boys worked away from home as well. But in 1853 the lure of gold in California was too strong for Robert, so he went to San Bernardino. Two months later, William decided he would go, but the group that he started with got only as far as Iron County where they were pressed into service in the Walker Indian War. William stayed there and married Sariah Sheets.

In 1862 Sarah, along with her sons John, William, Joseph, and daughters Jane and Mary and their families, moved to Heber City where they took up land and each made a home. The boys helped their mother build a house on a few acres of ground across the street from her daughter Jane.

Ila Maughan, in her book *James McDonald -- Sarah Ferguson: Their Progenitors and Their Posterity* gives a different version of the move to Heber City. She says:

... In the autumn of 1859 there was much talk of opening a new settlement high in the Provo Valley (now Heber Valley). That was considered to be unusually good cattle country. In the fall of 1859 John and his brother-in-law, George W. Clyde, went up to investigate the proposed new settlement. They were impressed and stayed to construct cabins for their families before returning to Springville with their favorable report.

That coming spring, March 1860, John took his young wife and their two little babies and went up Provo Canyon to their new home site. Jane was expecting her fifth child in August, so she remained until Robert was three weeks old. It was difficult for Jane to leave her comfortable home, her mother and Eliza. For many of Jane's years had been given to pioneering new country. But with her infant and little children she joined her husband in pioneering once again.

William and his new wife, Sariah, and Mary and her husband, John Hamilton, had gone to the new valley the year before. When the McDonald boys were established, they built a cabin for their mother to which Sarah and Joseph went in 1862. Sarah at this time was 60 years of age and had already passed the average life span of her day, but there were still many years ahead for her.

When Indian troubles were settled, she watched the new valley prosper and its population expand. She knew the grief of burying little grandchildren, and she saw two of her granddaughters die, leaving large families of little children. She saw some of her grandchildren grown to manhood and womanhood. She saw them marry, and some of her

great-grandchildren remember Sarah in her little home on Main Street.

"... Mary Ann McDonald Fisher recorded of her: 'She (Sarah) not only reared her family, but she took care of the Kearns children whose mother died crossing the plains. We met one of the Kearns boys at a Black Hawk reunion in Springville and he told us Sarah was the best woman who ever lived, and he went on to say he wants her to be among the first to meet him *over there*.'"

Sarah was small of stature with dark brown hair and hazel eyes. Her body was strong and healthy. She made a good home for her children, and enjoyed working in the Church. She died in Heber City, Utah, March 8, 1883.

Children of James and Sarah Ferguson McDonald:

Jane married George W. Clyde

John (died as an infant)

Eliza married William Morgan Clyde

John married Mary Lucinda Cole

William married Sariah Jane Shirts

plural wife Elizabeth Ann Shirts

Robert married Edna Ann Stewart

Mary Ann married John Hamilton

David (died at age 5)

Joseph Smith married Nancy Elizabeth Cummings (our progenitor)

2nd wife Mary Malinda Jones

Hyrum (died as an infant)

Patriarchal Blessing of James McDonald

*City of Joseph, 19th Aug. 1845, A blessing by
William Smart, Patriarch, on the head of James
McDonald, son of Moses and Mary McDonald,
born Down County, Ireland, 1st June, 1802.*

Beloved Brother, in the name of Jesus Christ, I lay my hands upon your head, to seal upon you a Patriarchal blessing, for because of the integrity of thine heart thou hast been preserved thus far and brought to a land of promise to join with the Saints, and to build up the Zion of the last days. Therefore thou art numbered with the scattered remnants of the house of Israel and by the voice of one who is mighty to save, thou hast been called forth out of Babylon to receive the inherited promises made by the fathers concerning their children, saying that in the last days they should be gathered from every country wherever they had been scattered from among every nation, kindred, tongue and peoples, by the mighty power of God, thus showing forth the greatness of the work of the last days in the gathering together of the house of Israel and building a House unto the Lord, for the sons of Jacob, wherein thine inheritance shall be made sure and steadfast and in Zion it shall be, and peace shall dwell in all thy habitations, and thy joy shall increase in great abundance when all these things shall be fulfilled and shall be taught of the Lord. Then shall the sons of Jacob and also the sons of Joseph who are of thy Brethren be made partakers of the fulness of their Salvation and according to promise inherit the earth forever. Then shalt thou realize the desires of thine heart. Then it shall not be said of thee that it was in vain. Thou hast left thy home and country and bid farewell to kindred friends, for thou shalt receive an inheritance among the sanctified, appointed unto thee by lot even an inheritance that shall endure forever. Then thou shalt not mourn for all thy losses and troubles, as an orphan mourneth for the loss of parents, for thou shalt be rewarded even an hundred fold in this world, and in the world to come receive life everlasting, therefore let thy courage fail not for the kingdom is thine, the power is thine, Salvation is thine, the inheritance is thine for there shall be given unto thee to enjoy the society of all thy kindred and father's house and they of thine own household forever in the Kingdom of God, which blessing I seal upon thy head in the name of Jesus Christ, Amen

Robert Campbell, Recorder

Patriarchal Blessing of Sarah Ferguson McDonald

*City of Joseph, Aug. 10, 1845. A blessing by William Smith, Patriarch,
on the head of Sarah McDonald, daughter of Samuel and Nancy Ferguson,
born Down County, Ireland, 1800*

Dear Sister, In the name of Jesus Christ, I lay my hands upon your head to seal upon you a Patriarchal blessing, even a blessing that shall continue upon thy head and thy generations after thee. It is also because of the integrity of thy heart that thou hast attained this blessing, and the desire thou hast had to do good and to deal justly with the saints and to love mercy and for all these desires there is a reward, even a reward that shall come upon thy head to the joy of thine heart, for in Zion the labor of thy own hands shall be blessed and in all thy household thou shalt be blessed and at thy rebuke evil spirits shall flee away, for thou shalt have power given thee over evil spirits, also sickness, pain, disease and death until the purposes of God are fulfilled concerning thee, for the Lord has appointed thee a work to perform that shall beget thee great honors in thy day, even a name that shall be like precious ointment for unto thee many who are of thy sex shall come for counsel, and from thee they shall receive instructions and knowledge and follow in thy footsteps. Thy pathway shall not be in the wilderness, but by the light of truth shalt thou be directed in all thy course for the God of heaven will bless thee as one who has been scattered upon the mountains and as a sheep that was astray from the fold thou hast been gathered to the Shepherd of the good sheep. Thou hast heard his voice and followed him even unto the kingdom where thy joy shall be full, and in the own due time of the Lord thou shalt count up the history thy generations for thy posterity shall be great in the midst of the earth and thy name shall be written upon sacred Records and numbered with the multitudes that are called blessed and of those who are of the seed of Joseph for thou art also of his blood. Thy salvation shall be common with the exaltation of thy companion, for all of his blessings thou art a partaker, for thou shalt have a conquest over the power of Satan. Salvation shall be thine, a crown of glory shall be thine, and an inheritance upon the new earth to enjoy the oil and the wine, the corn and the wheat with children of Ephraim, which blessing I seal on thy head in the name of Jesus Christ, Even so, Amen.

Recorder: Robert Cambell

Patriarchal Blessing of Sarah Ferguson McDonald

No. 804 Heber City, Wasatch County, Utah, August 14, 1872

A Blessing given by John Smith, Patriarch, upon the head of

Sarah McDonald, Daughter of Samuel and Nancy Ferguson

Born Crawfordsburn, County Down, Ireland, November the 24th, 1804

Sister Sarah, according to thy desire I place my hand upon thy head to pronounce and seal a blessing upon thee that thy heart may be comforted and I ask God the eternal father for his spirit on this occasion, also that he may cause his spirit to rest upon thee and give thee strength of body and mind and make thee equal unto every task, for thou art of the house of Israel and have seen many years and places through many trying events for which thou shalt receive thy reward. Thy life has been preserved through the faith and prayers of the Saints. Thou hast realised that the hand of the Lord has been over thee for good, and I say unto thee let thy faith fail not and the Blessings of the Lord shall attend thy labor and thou shalt fulfill thy mission and receive unto thyself a name which shall be handed down in honorable remembrance among the Saints. Thou art of the blood of Joseph and shall receive thy blessings in the tribe of Ephraim which was the lineage of thy forefathers. It is thy privilege and duty to be a Saint among thy kindred. Live up to thy privilege and many shall rejoice with thee hereafter. The Angel of thy presence shall whisper in thy ear and comfort thee in the future as in the past. Be of Good Cheer for better days await thee. The Lord is pleased with thine integrity. Therefore ask in faith and thou shalt receive this Blessing with the Blessings of the New and Everlasting Covenant, I seal upon thy head, in the Name of Jesus Christ, Amen.

HUSBAND JAMES MC DONALD

Ped Ch # 14 - 1

Born 1 June 1802 Place Crawfordsburn, Down, Irln

Chr. _____ Place _____

Mar. 20 Sep 1825 WV2H Place Bally Mullen Town, Down, IrlnDied 17 June 1850 Place Along Pioneer Trail Platte RiverBur. _____ Place West Bank of the Loup River (near where it empties into the r.HUSBAND'S FATHER Moses MC DONALDHUSBAND'S OTHER WIVES 1) Mary MCCracken (sld 14 Dec 1888 MT)HUSBAND'S MOTHER Mary GLASSHusband James MC DONALDWife Sarah FERGUSON

1802

Word _____

Examiners: 1. _____

State or _____

Mission _____

NAME & ADDRESS OF PERSON SUBMITTING RECORD _____

WIFE Sarah FERGUSONBorn 13 Oct 1802 Place Down, Irln

Chr. _____ Place _____

Died 8 Mar 1883 Place Heber City, Wsch, UtahBur. _____ Place Heber City Cemetery, Wsch, UtahWIFE'S FATHER Samuel FERGUSONWIFE'S MOTHER Mary or Nancy ALDERDICE

WIFE'S OTHER HUSBANDS _____

FAMILY REPRESENTATIVE _____

RELATION OF F.R. TO HUSBAND _____

RELATION OF F.R. TO WIFE _____

TEMPLE ORDINANCE DATA

BAPTIZED (DATE)	ENDOWED (DATE)	SEALED (DATE & TIME)
HUSBAND	1842 Nauvoo Temple	E H
WIFE	7 Jan 1858 6 Feb 1846	22 Apr 1857
WIFE	8 June 1851 6 Feb 1846	14 Dec 1888
WIFE	June 1841	14 Dec 1888
WIFE	Feb. 6 May 1855 29 Oct 1859	14 Dec 1888
WIFE	Child	Child
WIFE	1845 22 Apr 1857	14 Dec 1888
WIFE	1845 16 Feb 1858	14 Dec 1888
WIFE	8 June 1851 25 Apr 1934	19 Apr 1954
WIFE	8 June 1851 16 Jan 1864	14 Dec 1888
WIFE	Child	Child
WIFE	1850 13 July 1967	1 Feb 1975
WIFE	Child	Child

SEE M F	CHILDREN	WHEN BORN	WHERE BORN	DATE OF FIRST MARRIAGE	WHEN DIED
	SURNAME (CAPITALIZED)	DAY MONTH YEAR	TOWN COUNTY STATE OR COUNTRY	TO WHOM	DAY MONTH YEAR
1	Jane MC DONALD	17 July 1826/7	Crawfordsburn Down Irln	30 Sep 1851	9 Sep 1903
2	John MC DONALD	1829	" " "	Georgia Washington CLYDE	1829 or 1831
3	Eliza MC DONALD	15 Dec 1831	" " "	24 Jan 1851	6 Apr 1901
4	John MC DONALD	12 Dec 1833	" " "	William Morgan CLYDE	16 Dec 1856 27 Dec 1910
5	William MC DONALD	16 Nov 1834	" " "	Mary Lucinda COLE	10 Jan 1853 2 Nov 1921
6	Robert MC DONALD	1 Oct 1837	" " "	(1) Scilah Jane SHIRTS	16 Aug 1813
7	Mary MC DONALD	4 Oct 1838	" " "	Edna Ann STEWART	1 Oct 1854 3 Dec 1899
8	David MC DONALD	Apr 1840	" " "	John HAMILTON	Aug 1844 age 4
9	Joseph Smith MC DONALD	15 Oct 1842	Belfast Antim "	1863 15 Feb 1930	
10	Hyrum MC DONALD	1844/5	Nauvoo Hrdck "	Nancy Elizabeth CUMMINGS	1847
11					

SOURCES OF INFORMATION

HUSBAND: Birth, given by self for Patriachal Messing in Nauvoo; Marriage, Bangor, Ireland Parish Records; Death, Records of LDS Emigration in 1850; Baptism, Research incomplete; Endowment, Nauvoo Temple Records; Sealing to wife, Endowment House records.

WIFE: Birth, Research incomplete; Baptism, Kebaptism Springville ward records; Endowment, Nauvoo Temple Records; Death, Documentation incomplete

OTHER MARRIAGES

Ch # 5 William md. (2) Elizabeth Ann SHIRTS
3 Nov 1865 E H
Ch # 9 Joseph Md (2) Mary Malinda JONES
Sealed 18 May 1898 SL

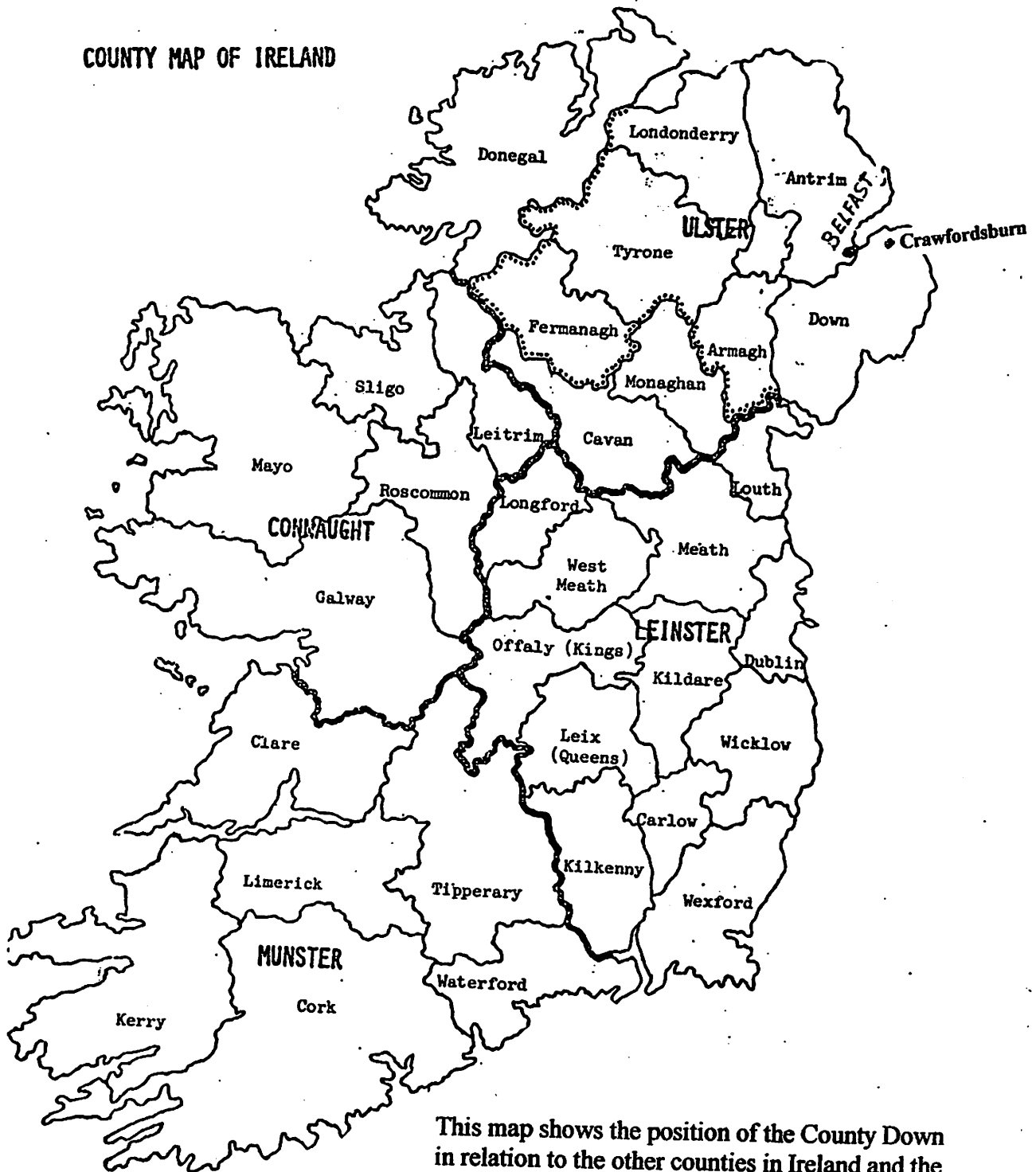
NECESSARY EXPLANATIONS

Early Springville Records gives Sarah Ferguson Mc Donald's birth date as 9th in one place & 19 Nov 1802

Scale that a child is an ancestor of the family representative, place as "1" behind the number indicating to that of

RECORD

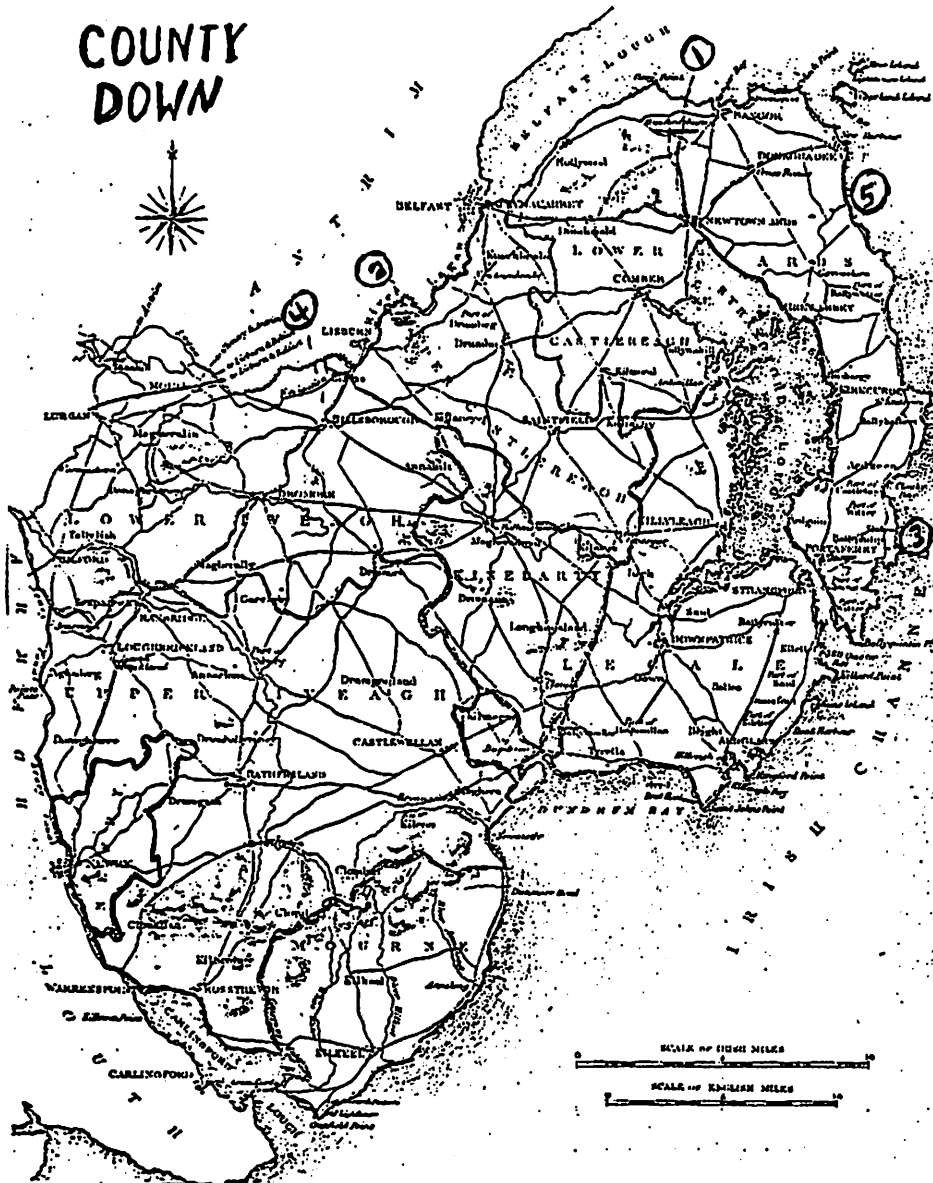
COUNTY MAP OF IRELAND



This map shows the position of the County Down in relation to the other counties in Ireland and the location of Crawfordsburn where the James and Sarah Ferguson McDonald family lived.

----- BOUNDARY OF NORTHERN IRELAND
 ——— PROVINCE BOUNDARIES

COUNTY DOWN



1. **Crawfordsburn** — Where James McDonald and his father, Moses McDonald were born. Where James and Sarah were married and lived until they came to America. It is a village of about 188 people situated on the road between Bangor (two miles east) and Belfast (10 miles to the southwest.)
2. **Lambeg** — Where Sarah Ferguson McDonald's father, Samuel Ferguson, lived and was buried. It is located 1 mile north of Lisburn and is the center of a fertile agricultural area.
3. **Portaferry** — Where the parents of Hugh Glass and his wife Elizabeth Clyde lived and were buried. They were the parents of James' mother, Mary Glass McDonald.
4. **Hillsborough** — a branch of the church had been established here, and a conference of the Church was held here in 1842 with the saints from Crawfordsburn attending. There were 71 people present.
5. **Newton-Ardes** -- where James McDonald's sisters, Sarah and Bettie, were buried. It is about 8 miles south of Crawfordsburn.



- The dot by Belfast, Ireland, indicates the location of Crawfordsburn where the McDonald family lived.

1. Greenock, Scotland – Where James McDonald's parents, Moses and Mary Glass McDonald, and their family lived for many years. James was born in Crawfordsburn, so Moses and Mary had lived there in their early married life. It is now known why they went to Scotland or how long they stayed, but the family had returned to Crawfordsburn by the time James was married.

2. Liverpool, England – When the McDonald family came to America, they sailed from Belfast, Ireland to Liverpool, England. Here to wait three or four days before the boat was ready to sail. They sailed from Liverpool on January 23, 1844.

3. Bonaparte, Iowa -- The McDonalds lived here after they left Nauvoo. We are not certain how long they stayed here.
4. Council Bluff -- It is known that the family was here by the fall of 1849. They left for Utah the next spring.
5. James McDonald Gravesite -- He died right after crossing the Loup River, a tributary of the Platte River.

